Return without Fail
Presbyterian Board of National Missions
156 Fifth Avenue
Dr. Montgomery

The Coming of the Airships to Barrow, Alaska.

The first of February word had been received by dog mail that an airship would be in the village by the middle of the month and as such a craft had never been so far north, its coming was looked forward to with considerable interest. Some folks traveled up the coast 90 and more miles by dog sled to witness the sight, staid a week and went home disappointed. Weeks slipped by and we all gave up the idea that it was really coming at all.

The month of March may not come in like a lamb but it surely went out like a lion, with a high wind, a cold northeaster and snow swirling about in all directions. It was Wednesday the 31st and one o'clock in the afternoon. An Eskimo woman named Ar-ga-na had just called at the office for medicine and was on her way home suddenly there was a big whirring noise and all "we uns" at the hospital shouted "AIRSHIP" and ran for the windows and the doors. Sure enough the air ship was there and soaring high above the lagoon. The doctor ran out on the piazza and began to go down the stairs, when Argana came a running full speed ahead, wild eyed and excited up the stairs and right into the arms of the doctor and flinging her arms about his neck, began to jabber in Eskimo, pointed upward and then beat her breast over the heart. The Eskimo came running from all directions to see the sight, I mean the air ship, three times it circled over the village each round getting lower, the pilot looking for a level place on which to land. Whether Argana thot it a big bird or a flying demon I know not but she surely looked to the missionary for protection. More than one Eskimo was scared. One old woman had hobbled on crutches for a long time but when she saw her first airship, she threw down the crutches and ran for her life. As the air plane swung low over the whaling station, an old woman threw up her hands, gave a yell and crawled under an ice bench. A man who had been many years in these regions and wanted to get a picture of the plane went out on the lagoon, set up his tripod, went behind it, bent over to get the camera in focus. He said he thought the plane would touch the snow and then stop immediately, but it came down and scooted right for him and he grabbed his camera and ran for his life.
One little Eskimo boy said, "Airship, he run fast. Eskimo dogs run like molasses

An excited crowd gathered about the airship and we were surprised to receive two letters. It seemed many children from a home had written but the letters had been put in a bag of native cranberries addressed to a young man and they were shelved at the whaling station until called for.

The Detroit Arctic Expedition was sending two planes to Barrow in order that a flight be made across the unknown polar sea to Spitzbergen and also in the hope that land might be discovered and the same be claimed for the United States. Some people think there is land in the unknown region for they say that in the spring the ducks and geese fly north of Point Barrow and return in the fall with their young.

The Commander, Capt. G. H. Wilkins, is an able airman and also an explorer of some experience having been with the Shackleton expedition to the south pole. Ben Eisen was the pilot and the run was made from Fairbanks, to Barrow, a distance of some 600 miles as the crow flies, in 5-1/2 hours but this did include a digression into the interior of 50 miles and out to sea for 100 miles in the attempt to locate this place.

The first night the small pipes froze up and it was some task to thaw them out and then a wooden frame was set up and covered with canvass, a kitchen range being installed and day and night blubber was burned to keep the internals of the airship warm.

It had been expected that plenty of high grade gasoline was at Barrow, the same having been left here by Amundsen but it had all been sold. The airships could not run without gas and so several trips were planned to get gasoline by

airplane from Fairbanks but the experiment was a failure as not enough could be carried above what the plane consumed to make it pay. On its first return to Fairbanks the plane hopped off on Easter morning and why ring the church bell when there was so much excitement on for many of us had never seen an airship take to flight. The bell was rung after it departed. The ice covered roofs of the igloos and the frozen summits of the high snow drifts made fine grand stands. The seats were rather chilly but all were free. Some of them were crowded with men, women and children. "The "Alaska" seemed anxious to fly for it ran along for a short distance, wiggle waggle with its tail and went up like a bird. "Yukie", the dog, chased it for a time and then gave up the game. It was surely fine to send letters to the children, the home folks and friends. On the second trip from Fairbanks, a man who keeps a hot house there sent us some lettuce and radishes and addressed the package, FOR THE MISSIONARIES. That was indeed very kind and thoughtful. The greens did taste good. (When I go to the states I am going to dissipate on the eating line and have my fill of lettuce and cucumbers with "Nothing" on them but vinegar and sugar.)

One morning the nose of the plane was covered as usual with the canvas and the blubber fire was a going when along came a man who thot the fire was a going too briskly, so he moved the stove away from the plane a little. A few minutes after a man came along and thot the fire was not heating the plane enough so he moved the stove a little nearer the plane and just then the blubber flared up and flames shot forth and in a jiffy the canvas was a fire and burned up, one of the propellers burning. It was a wonder that with so much gasoline near at hand that the whole machine did not go up in one big explosion. A day or so later the "Alaska" hopped off but the scorched propeller split and the plane returned flying one sided but it made safe landing on the lagoon. Did you ever hear of the bird with a broken wing, - well, the "Alaska" was taking the air when a wheel hit a hole in the ground, the nose dipped and a wing struck the ground and was smashed and our "good friend" will fly no more. The folks from the city came out and stripped all the veneer from the wing, cut it into p cards and mailed them as souvenirs.

An amusing incident happened at Fairbanks. It seems an early start for Barr was planned so in the evening "Ben" put his sleeping bag in the little room in the tail of the plane and in it a few purchases. Newspaper men were anxiou to get all the news and some of them even wished to get to Barrow. One repor a young woman, was stopping at the hotel . She bought some sandwiches and p them in a paper bag and at 1 A.M. fearing that the night clerk might questio her early departure, she slid down a rope from the second story window, went to the aviation field, climbed aboard the plane, went into the little room and crawled into the sleeping bag. Later on the airmen came and Ben thought he would just take a look and see if his bag was all right so he entered the lit room, took a squint and thought the bag moved a little. Thinking it might be dog that crawled in, he poked the bag here and there with his hand but there was not a move. As he bent over to get thru the door the top of the bag caught on the sill and he kicked it back with his foot and as he did so he thought the moved again just a little. "Well, after all, I do believe a dog has crawled into the bag - guess I will take a look and see." He opened the top of the bag and beheld the frously head of a maiden fair who said nothing but just smiled sweetly upon him. The young lady did not offer to get out of the bag but looked with such pleading eyes hoping to melt the heart of the pilot and be allowed to go along. "Hurry up there, why are you keeping the plane waiting?" Shouted the captain. "Come in here, Captain, and see what I have to show you." replied Ben. The commander entered the airship, looked in the little room and beheld the frously head of the maiden fair sticking out of the top of the bag. He tried to look severe but it was hard work. The young lady looked up into his face with a smile and said, "Say, captain, wont you please take me to Barro "We are not running a passenger plane, you will have to get out." The commande

told us about it and said he was sorry she did not get away with it for the episode would have made a fine magazine article. When it was found that gasoline was not to be had at Barrow, an attempt was made to freight some in by tractor and five sleds with five men in charge, but the sleds were not made for such heavy loads and the runners cut into the snow, and the tractors would not take hold in the deep flaky sand. As they made 90 miles in 19 days the attempt was given up. Plans were made to send in several thousand of gallons of gasoline by boat this summer for future use in case this venture does not go through. It was decided to send in a wireless set weighing over 600 lbs. and five men and 65 dogs were put on the trail. Of course, dog feed had to be carried, also grub for the men and some luggage. Aleck Smith, sometimes called Sandy was in charge. He is a man 67 years old, with a strong constitution and great enduring powers. He has never touched a drop of liquor in his life and that has been an asset. His father is 107 years old and hale and hearty. Aleck Smith has mushed all over Alaska. He was in the Klondike, down the Yukon to Nome, over in the Kuskokwim and up in Kotzebue, also over in Siberia. Some strange experiences he has had and this trip was to add a few more. The trail led over many valleys, along the frozen river beds, across two mountain ranges, one 70 miles of travel, intense cold, blizzard after blizzard. Some afternoons it would be 50 above zero and in the night 50 below zero. The days work done the men would crawl into their bags and sleep in the open . The mountains are high, the snow deep and the trails steep but out on the wind swept tundra - that was isolation and desolation indeed. Food for men and dogs gave out save a small ration, a cup of coffee and two pancakes in the morning, at noon a cup of coffee and mayhap a little rice, at night nothing, as they would sleep and not be hauling on the loads. At one time there were 26 dogs lying on the sleds, fagged out, sick or dying. Most of the way the men were harnessed in with the dogs. In short order only 15 dogs were left and the men staggered along day after day, week after week, some afflicted with snow blindness so that they could not raise the head to the light. They hoped to reach an Eskimo camp on the arctic shore. The wireless was left by the wayside but it had done good service and the airmen knew of their plight and had tried to locate them and drop some sacks filled with food for the dogs and for the men as well. The fog was too dense.

A man had set out from Fairbanks with expedition supplies for Barrow and took the coast line a thousand miles and more. He had a team of 15 dogs but was months on the way. Deep snow, crossing frozen rivers over which was flood water from the highlands; crossing mountains where the wind had swept all snow away and only bare rocky ground left. Intense cold and a lack of food for man or dogs and very little could be bought. For three days only weak tea and nothing for the dogs. One day they came on to an old partly eaten carcass left by a polar bear and then man and dogs had a feast and "Without any cooking". Blizzards are the rule and along with other troubles the man had a jumping toothache and he hardly dared to open his mouth because of cold winds but had to shout continually to urge on his dogs. Arriving at Barrow, he made for the hospital and had the offending member removed. A short rest and then with food he was sent to find the other party and returned with Aleck Smith and the wireless man. The other men took fresh dogs and went back to get the wireless set. A wireless was set up here. A pole was raised on the old shack. We furnished a wire clothes line and loaned the delco and the batteries. Soon messages were being sent.

The "Detroiter" took the place of the "Alaska" and is a larger plane having three propellors, one under the nose and one under ~~the~~ either wing . It made the trip in five hours as against 70 days by the dogs, but then it flew high above all obstacles, did not have a heavy load and flew in the good old arctic summer time.

A landing was made on the lagoon but it was not so easy to get off. Runs in the snow were digged again and again but the airship could not take to the air. One engine pulled stronger than the others and this caused the plane to run into the deep snow before it could rise. Every day the men would pack their luggage down to the airship and work all day but the engines would balk or the propellors would not go or else the plane would be piled up in the snow. A try was made on the sandy beach but the plane suddenly turned and made for a small berg and it was stopped just in the nick of time. The tundra is too humpy and the beach too soft and shifting so they took the plane back again to the lagoon. Each night for a month the men returned to their shack, discouraged, down hearted and disgruntled. The village people said that in a day or so the lagoon would be covered with water and in such an event all the eskimo would have to take hold and drag the plane out. Last year the water was on the lagoon two weeks earlier. The snow was melting and the water was running down to the lagoon. As a last resort, Eskimos dug a run 40 ft. wide and ½ mile long on the lagoon, clearing the ice of all snow. Once more the men packed their luggage to the airship but they did not say good bye for they did not think the plane would get off. Neither did the rest of the folks and each day when the men went down to start it up, a smile would be passed around by the onlookers. The engines were started full tilt, the air ship forged ahead for a very short distance and then it hopped off - and flew up, up, - up until it was lost in a bank of clouds of fog. We heard the roaring of the engines for a time and then all was sil The next day the lagoon was flooded with water. Later on there would come great cracks in the ice and down would go the water and up would rise the gre rotten ice.

The "Detroiter" is not adapted for flight work in Alaska for it is too clumsy and heavy, does not hop off easily. Then it consumes too much gas for the speed. It is said that it has been sold for some $30,000 and that the "Alaska" will have a new wing and engine and return here next spring for flights.

A wireless said that Amundsen had hopped off from Spitzbergen for Alaska and Capt. Wilkins figured that the dirigible would pass Barrow the next evening at six o'clock and it did appear one hour later, a close forecast. It was prayer meeting night and all the congregation was out in front of the church to see the sight. It looked like a huge silver bag and carried the Norwegian, Italian and United States flags.

Along the coast travelled two men, sent north to Barrow by the Amundsen expedition, one of them with a wireless set to flash the news to the states, the other a photographer and newspaper man. They had a long trip and did not make Barrow ere the dirgible passed by but coming along the coast they saw the "Norge" and were much excited. The wireless was lashed to the sled, the newspaper man was so excited that he forgot all about the camera and ran out upon the ice waving his hands. It seems an arrangement had been made whereby the dirigible would sail low with a rope dangling and he was to grasp the rope and climb aboard and thus return to the states. The great airship sailed by and down the coast being forced to land at Teller owing to fog. The news of its passing Barrow was wired from here and as no word was received from Amundsen and had it arrived at Nome after 3 days the report was doubted and a wire was sent to Barrow asking who saw the "Norge" go by. Why, all the village saw it.

Amundsen has made several unsuccessful trips and we were indeed glad that this flight was successful. He had done what no man had ever done before in making a flight over the unknown arctic polar sea.

I guess this is all the airship excitement for this year but we have enjoy it. What a wonderful thing it is that a man can fly - that a machine weighing two tons and more can take to the air. But the birds hold the banner yet in making the hop off with ease, and in speedy flights.

So many times this summer I have thought of that old prophet, who lived long, long ago, some 600 years before the coming of our Savior. He looked as it were down through the ages and saw - what did he see? With wonder he exclaimed, "Who are these that fly as a cloud and as the doves to their windows?" It was Isaiah and I wonder if he saw the coming of the airships?

A. W. Newhall, M. D.

for such things.

The Mission School is not in as good a condition as I would like to see it, because we have no building of our own. During the whole three years I was there I had to depend upon somebody else, and if you have every been situated in that manner you can sympathize with me. I had a room at the Refuge and used the north room as a school room.

There is a small village of 150 people at Ootkeavie and 87 or 89 right at Point Barrow. They go back and forward from one village to the other, about nine or ten miles,run over the snow. This is only a pleasure to them, as they do not think anything of taking such a ride. They have no building of their own, and we had to use the Refuge.

A man and his wife would be sufficient for the present.

Point Barrow

Prof. L. M. Stevenson,
Tuesday, Nov. 28, 1893.

Mrs. President and Ladies:-

It gives me a great deal of pleasure to meet you here and have the benefit of thus presenting my work.

First, there is a very greatly mistaken idea in regard to the climate of Alaska, especially of the northern part, or Point Barrow. It is of this that I shall speak. The northern part of Alaska; that is, Point Barrow, is in latitude 71 degrees and 21 minutes, North.

The temperature at the coldest time of the year was 55 degrees below Zero. I may say that during the three years I was there it was never below 55 degrees. There is no point where there is a more perfect climate; the sky is clear, and the air is pure. I was very warm, going out in my shirt sleeves, with two woolen shirts under, and working; it caused me to perspire profusely, something that it would not do here.

The temperature of the warmest weather will be about 73 degrees above Zero, so that it will make a difference of about 128 degrees for the whole year, but this is the extremes of the temperature.

The summer usually begins towards the latter part of May, and about the 10th of June the snow will begin to disappear.. The snow is never deep, the deepest on the main ground was about 11 inches. After the 11th of July it entirely disappears, and the ground is covered with a beautiful grass of about four inches in height. This grass grows on all the islands.

There is a school house built on St. Lawrence Island. King's Island has 192 inhabitants. It is a small, rocky place. There is a natural cavern on it, where they store all their reserve supplies. It is what we would call an ice closet. St. Lawrence Island has a rocky, almost bold harbor, but the water is so deep that a vessel can run right up to the shore. The school building is on this

Island, but has never been occupied by any white man until last year when arrangements were made to take a missionary there, but when he had everything prepared he was recalled. The United States Government put up the building there. This is a Government school. I did not visit King's Island and do not know whethere there is a school there or not. I am not certain in regard to it.

The vegetation is grass, moss and lichens, and, as I said before, the grass is beautiful and grows to a height of four inches, but in most places the ground is slough, yet the grass grows there beyond measure. I have waded through grass waist high. The ground is not wet, only in places here and there where the water will flow, but if you go down five inches you will find hard frozen ground, and, of course, the water will naturally flow upon that hard surface.

At Point Barrow, with the examination I made, myself, and the assistance of Mr. Kelly, of the Pacific Whaling Co., we found there are about 200 varieties of flowers. Some of them the very brightest asters and primroses, and then again there are quite a variety of little mosses. Yet, with all these, there is only one kind that has perfume, the others have no perfume at all. The colors are always brilliant, not bright. The prevailing colors are purple, blue, yellow, red and white, and the prevailing color of all other things, except the natives is white; and those natives, while I am on that point, during the winter time, when the sun has disappeared, under their skin clothing, will be almost as white as we are. When they came into the school room I always had them wash their hands and faces, and their arms were almost as white as my own.

The thermometer rises as high as 73 degrees; that is, outside, but if the thermometer is placed where the sun's rays strike directly on it, it will rise higher. I have tried it three times

and it rose to 180 degrees, having the sun shine directly on the bulb of the thermometer and shielding it from
The reason I did this, was that I mentioned to young Doctor Beaupre that there was more heat evloved there than at a lower latitude, and he said any fool would know better than that. I took the thermometer and placed it where the sun shone directly on the bulb, and if I were a fool the thermometer was a worse one.

In regard to the natives themselves. In our geographies we are taught that these natives are diminutive in size, and that their heads were receding and generally narrow. I do not know what the average height is, but we have natives from about 4 feet 5 or 6 inches in height, and we have quite a number of others about 6 feet 2 inches. I measured the heads of quite a number and they will stand on an average with the Caucasian race. Of course, some of them have the observing faculty more developed than others, because they do a great deal by sight, but the reflective faculties are some what dull, but they can be developed. The people themselves are intelligent; they are as intelligent at least as any other people under the same conditions and circumstances, and they are very capable of being instructed and civilized.

They have an idea of a Supreme Being, one who does everything good, and in opposition to this they have an idea of one who does everything evil. And while they do not appreciate the good, they worship Him. They are continually at warfare with the devil (or Tun-rock or Toon-rock, as they call him), and will kill him about 10 or 12 times every winter. It is an amusing sight to see them kill Tun-rock. They will surround the village where he is and drive him in to the centre of it, where they have a large fire. They will drive him into the fire, when one of the big doctors will finish him.

The habits and customs of these people are similar to all the primitive dwellers. They always adhere to one object; one method of labor; one kind of house. First, because they have no means to purchase a house above ground; second, because there is no lumber there, except the drift wood which comes in with the gales. The easterly gale brings it in from the two rivers near there, and the southwest gale brings it from the Yukon river.

The sun disappears about the 19th of November, and, strange as it may seem, it sets due south of you, and from the 24th to the 25th of January it will reappear again, rising south, where it set. It simply comes above the horizon. It will stand away up and it may be any shape. The intense cold generally begins a little before that time, and terminates when the sun rises. You will feel the cold more from the turn of the sun in January until about the middle of April. 55 degrees below Zero is the coldest that I knew in the three years.

In regard to their ideas of night and day. These people have what they call for day, and for night, when there is no and that means dark or night, yet they labor the whole 24 hours. If they go out in the morning they may perhaps go to sleep any time during the day. After their sleep is over, they will begin work as soon as they wake up. It is one thing to the advantage of these people that they never have to get up early to make a day's work. They have no regular time for eating or sleeping; no regular time for resting -- everything as it happens to come, and when the rest is over they go to work again.

It never becomes intensely dark, as you will be able to distinguish a man at a distance of 150 to 200 yards at any time. But at the time the sun has disappeared in December, we will have two weeks of steady moon shine; in January and February the same. We

have two weeks in each month of moon shine of possibly the same brightness as that of the sun in summer time, and then when it sets it disappears for a time.

The Aurora light there is grand; itd illuminations are very bright. We will have it bright enough to read a newspaper but too cold to set very long to read it. The Aurora will appear to be in three differnt rows above each other, and then you will see it in

which form elipses. They will seem to travel in different directions and then seem to come together. They are generally right overhead and are going at a lightening rapidity, moving around in circles, the inside edges being purple and then changing to almost white again. They will take different shapes as they go back.

The number of people that we have there, at the village of Ootkeavie (the Refuge Station) if 193, and at Point Barrow, about nine miles from that, northeast, we have about 87 or 89, making a total of 282. These are not taught, but we are endeavoring to instruct them in right and wrong. I think the future prospects of these people are bright; and, although they have have been in contact with the white men for about fifty years, it was not until 1890 that they were instructed in the Christian religion, and as is natural with all people they will take up the vices instead of the virtues They are exposed to great temptations, especially so when ships arrive, because some of those unscrupulous fellows will give them liquor, and then some other unscrupulous man has taught them to manufacture a species of alcohol from black molasses. If they can purchase this from the ships they manufacture the liquor and use it. It is reported continually that no liquor is given them, but I have seen them go on board the steamers at six in the evening perfectly sober, and come off at two o'clock and they were under the influence

of liquor. Now, if no liquor was furnished them, how did they come back intoxicated?

During the summer, I think, I never had as anxious inquiries as there were there in regard to what they should do to inherit Eternal life. I think there were about 12 or 14 who were anxious to know how they should conduct themselves, and I instructed them to the very best of my ability.

They will all learn English very rapidly, but I will endeavor to tell about one boy in particular who, in 32 days, mastered the alphabet; could read anything, and would read any word written on the blackboard from dictation, and add any column of numbers that would not exceed fifty. He learned all this in thirty-two days. He was a boy who came in from deer hunting on the land, and the next day he came to me and remaind the whole 32 days, but he was the brightest that I had. They will not attend regularly, because they are allowed to do as they please. This boy was about 11 or 12 years of age. I had others who were quite bright. The people of Ootkeavie are kindred to the Esquimaux, but somewhat resemble our American Indian, except that their skin is not red, but in features they are very much like the American Indian. They are nothing like the Alaskans below.

I do not know whether this boy could be reached now or not. He came to me after the whaling trip and asked permission to come in my house and live with me. Of course, I told him he could come, and I took the responsibility on my self and did not ask anybody.

There are quite a number of girls there who will run in ages from 11 to 16 who are very bright, and unless they are all looked after carefully, I think they will have very hard lives. I believe it is our duty to look after them. I have some of their photographs at home. They can all be obtained from the Pacific Steam

Whaling Company, 28 California St., San Francisco, Cali. The pictures of the whole tribe or any part of them can be bought from this Company.

The old natives are very suspicious about speaking the English language, or any but their own, as they think the devil will take hold of them, and that they will not have any success in catching whales, deer, fish, or anything, and for this reason the older ones are very suspicious and will prevail upon the younger ones not to take up the English language.

Some men will have five wives, but take it, as a rule, one man has one wife, but the marriage relation is a very loose one. When they become dissatisfied they never quarrel or anything of that kind, but the part. The children will be divided about among their friends, or they will take them themselves. By the way, there is one thing that I want to speak of. In that village there are several orphans, and I think it would be a good plan (I simply give this as my own opinion) if the keeper of that Mission Station there could be induced to take charge of the orphans and make it their home and instruct them, as an orphan chil there is an orphan indeed. If it is a boy he will be picked up more readily; if the orphan should be a ~~girl~~ girl she would have a life of servitude. The boy is generally adopted by some other family and brought up as their son, while the girl will have a hard life of servitude.

Each family will generally have its own underground home, but sometimes, not always, two or three familes will live in the one underground house. Where they are small they will crowd together. When they are out hunting this will make no great inconvenience, and those who are out hunting generally remain a month or six weeks at a time.

The drift wood is split into logs and quartered; they take

a hand saw for this. At first they worked them out by a scraper. There is a little trench made in the ground and the logs are put in, then this is sodded up all around to a great height. Then the entrance will be in an alley way forty feet long, and you go down on all fours, creeping all theway. Some of these houses are most beautiful; some of them are just as clean as our homes.

Their food is generally the blubber of the whale, seal meat and deer, also fish. The hair seal is what they use. I never used any of it. Venison and fish is what I used. The fish is the same as what we call the Lake Erie white fish, and on an average 4 will weigh 23 pounds. We have very few salmon; these are caught in the lagoons, but I only had two while I was there. I took all my provisions with me from San Francisco, except the fish I wanted. I took the flour with me, and we had hard bread.

There is a Refuge Station there for ship wrecked sailors that is provisioned by the United States Government and has an abundant supply of provisions, but this is only opened for ship wrecked sailors. If I did not supply my own things, or the supply should run out they would not be compelled to give me anything. They could supply me but it would be at their own risk, as the United States Government might take it out of their salary. Their supplies are brought in the Revenue Cutter.

The whales are disappearing from the places where they were caught at first. They were first caught in the Sea of Japan, and then they went to Okhotsk Sea and from there to Behring Sea and then from there they have been driven to Cape , and now they are caught near Cape . They are like our American bison who have been driven by civilization across the Mississippi River to the plains of Mexico and from there to Canada, where the last have been

killed. The whales are moving on the same principle as the bison did, and as the ships go after them they change.

Would you advise bringing these orphan girls to Sitka.

I would not advise bringing them to Sitka, as they would object, being fearful of being abused.

What would you think of a boarding school there for girls?

It would have to be entirely free, as they could not afford to pay anything.

At Point Hope there is an Episcopal School. We had 210 or 211 from Point Hope who came to work for the Pacific Steam Whaling Co. The school at Point Hope is still under Dr. Griswold. I believe he is all alone.

Cape Prince of Wales has been abandoned for the present, until they can get some one to take Mr. Thornton's place. Mr. Thornton and Mr. Lopp went ther together, and then on account of some improper conduct on the part of the Agent who had charge of the transportation of the reindeer from Sibera for the use of the natives Dr. Jackson dismissed the United States Agent and put Mr. Lopp in charge. Mr. Thornton was murdered on the 20th of August, and his murders were executed forthwith; that was, he was murdered in the night and his murderers were shot to death the next morning. The Indians shot his murders themselves. It is supposed they were renegades, but Mrs. Thornton would not say anything in regard to this matter but it was presumed this was the case. She would not say anything, but it was simply some spite directed against Mr. Thornton.

In regard to the Sundays. On the 25th of May last, I heard there was a native who had come from away in land, perhaps Mackenzie Bay, or the Southern part of Alaska, who had two letters, and thinking that it was from some of the ships I went to see him,

and those two letters consisted of two pieces of paper, fastened in between two pieces of board. The one contained the English alphabet in both capitals and small letters, that was one letter, and on the other he had simply made one long mark and six short marks. This was his method of keeping the days of the week and keeping Sunday. He wouldn't work on Sunday. I had been talking to the natives at Point Barrow about the same matter, and talked very seriously. The native who went with me from Point Barrow to interpret said that this man had been teaching the duties of a moral life. In about two weeks after that we had a regular inquiry meeting there. This native who had come from the southern part of Alaska went in the villages and was showing the people how to keep Sunday and instructing them. I looked on his paper and found that his Sunday would come on Tuesday. I showe him where he was wrong. On the next Sunday I was sitting in front of the building of the Refuge when two natives came up and asked me if it was Sunday, because I was not working. I said we did not work on Sunday because it was God's Day,or as they call it Oblook Tokoroo. This native said he had learned to keep Sunday from a man named Cooper, and that was all I could find out about him. I think this Copper had been a member of the Survey Army Mr. Kelly said he knew Cooper and that he had been a member of the Survey. At any rate from that time they wanted instruction, and young Dr. Beaupre and I followedwith a short lecture, telling them of the duties of the day and their own responsibility. They followed me from the school room into my own room and wanted me to tell them still more; they were still unsatisfied; they wanted more and more teaching, and for three or four weeks they were in my room continuously, even when I was working they would sit there and ask me questions. It will not do to teach these people our tenents. We will have to teach them the simple truths, as they are not ready

for such things.

The Mission School is not in as good a condition as I would like to see it, because we have no building of our own. During the whole three years I was there I had to depend upon somebody else, and if you have every been situated in that manner you can sympathize with me. I had a room at the Refuge and used the north room as a school room.

There is a small village of 193 people at 00tkeavie and 87 or 89 right at Point Barrow. They go back and forward from one village to the other, about nine or ten miles, run over the snow. This is only a pleasure to them, as they do not think anything of taking such a ride. They have no building of their own, and we had to use the Refuge.

A man and his wife would be sufficient for the present. The womancould live there but she would have a lonely life, as her nearest neighbor would be from 600 to 800 miles away from her; that is, the nearest white woman would be 6 or 8 hundred miles from her. It is very hard for them to get over being suspicious, as it has been grounded into them from time eternal.

By the way, a native of one of the villages told me of a tradition that runs back beyond the Crucifixion of Christ. He said he had it from his father and his father from his grandfather, and I don't know how many generations it had been in the family. He said there was a man who had lived a long while ago who was killed and put in the ground and lay on the ground for a few days and then rose again. This is the tradition they have of the Story of the Croos

Typical of Work at Barrow

Mrs. H. R. Marsh's address on Tuesday, October 16, 1900.

Our home is not directly at Point Barrow but nine miles away at a village called Cape Smith. There is another village at Point Barrow but only 100 people are there, while at Cape Smith there are 500 people. We do work in the two villages but the Mission buildings are at Cape Smith.

When we reached Point Barrow we found the natives very, very friendly; we could hardly get our house to right, for our house was crowded with them; they would stay late at night or until we sent them home; we had to tell them we were going to bed, or it was nine o'clock and they would go home. They had never seen a white woman before and, of course, they wanted to see how I looked, how I acted and all about me.

Our meetings were very crowded from the first. Of course they were curious to see the new missionaries, and see how we did. Their language is not written and is very difficult to learn. The natives used a ship lingo and we used every effort to learn it and for the first year used that only, when we found out we had not learned the true Esquimo language. At the end of the first year we found out from the people that they had not understood what had been preached to them. They thought to pray long prayers and not work on Sunday was all that was necessary to take them to heaven; they did not understand about the Salvation of Christ, and then when we tried to learn the true language they would not tell it to us at all; they did not want us to learn it for fear we would learn about their lives and how they lived; they would not tell us a thing, and for the next year it was very hard. Of course we learned a little every day, and some of the people began to show real interest that year. Dr. Marsh had meetings nearly every night; he had a catechism class after he learned the language, and on Easter Day, 1899, formed a church of thirteen members. Of course last year we did more work than any other year.

It was very hard to do anything with the women; they are naturally lazy and they do not want to work; they would rather sleep, or talk or go out or do anything rather than work; they have not much work of their own to do. The women make all the clothing and get the meals, and they did not see the use of working as I worked. Their houses consist of one room only, and it did not take much time to keep that one room in order. We have had girls living with us from the first but they were hardly any help to me. It was so hard to make them learn how to do things. They thought that the dish cloth was just good enough to scrub the floor with, and they did not see the use of having so many towels. In each igaloo ten or twelve people live and use one towel between them. When I hung my towels out on the line on wash days the Esquimo women would stand around and look at them in admiration.

This last year Dr. Marsh has had three meetings every Sunday; he started the year with two meetings on Sunday, but the meetings were so crowded that he had three. The men come in the morning, and the women in the afternoon, and then in the evening he would generally have a song service. Aside from this he had a meeting every day, except Wednesday, at some house in the village - a prayer meeting - and on Wednesday he would go to the village at Point Barrow - nine miles away - to hold a meeting there. Most of the people there are not anxious to hear about the story of Christ but there are some who are and he would go there every Wednesday to help them. Then he had his catechism class meet every Monday; and Easter, this year, he added nineteen members to the church.

The people are very, very superstitious and it is very hard for them to give up their old superstitions; if they could keep them they would be ready and willing to accept the teachings of Christ, and the medicine men tell them that all sorts of evil things will happen to them if they give up their superstitions. But these medicine men have lately lost their hold and so have become preachers; they say, that according to an old custom, they have died and been to heaven and have come back to tell their people the way to go to heaven; they have very foolish notions. One thing is the more you shake hands the better it would be for you. When they shake hands they raise their hands up high. Dr. Marsh and Mr. Spriggs would always shake hands after the services, and when they found these medicine men laid so much stress upon shaking hands they did not shake hands at all, for they learned that the people were told that the way to get to heaven was by shaking hands. Dr. Marsh and Mr. Springgs were the only white men who would shake hands with the Esquimos - the other white men think it beneath them to touch their hands - and that is why they believed this story of the shaking of hands.

Another thing we have to contend with is adultery. They think that is no crime. It is committed every day, especially in the summer when the whaling ships are there. They do not think this is any crime at all but to get angry is a very, very grwat sin; they think that is the greatest sin they could commit, so, as a rule, they are a very peaceful people. They do not think anything of lying; it is hard to tell when they do tell the truth. When any one is smart enough to steal they think it is a great joke. There are very few who do steal. We never though of locking our doors during the day, only at night and that was to keep the people out before we were ready to have them. We often went out and left the house full of people, but they never took a thing.

This last year Mrs. Spriggs and I taught them the women and girls how to knit and crochet; they were all very eager to learn and learned very readily indeed, but still in that the boys went ahead of them. They The boys had more ambition.

In the spring there was a scarcity of baking powder. Of course they do not think they can live without flour flour, and they always use baking powder in their cooking. This gave us an opportunity to teach the women how to make bread and yeast. Then, too, we have taught them to sew a little. They don't care very much about it, and want to know what is the good of it. They can sew very nicely on skin; of course, they are used to that, but on calico - they call everything calico, even woolen goods are called calico - they can not sew very well at all, their sewing looks like some small child's.

Their houses consist of one room, 12x12 feet square, and across one end is a shelf, which they use for a bed. For heating and lighting their houses they use seal oil lamps, made of stone, with a wick of moss. They have three or four of them in a house to heat and light it. Of course they have their cooking utensils and water bucket. They are great water drinkers. They do not have chairs but sit on the floor entirely, but they keep that floor just as clean as they can, washing it two or three times a week. The floors are made of drift wood. The inside inside of the houses are made of drift wood. They live in these houses only in winter cold weather. As soon as it begins to thaw they move out on the sand and live in tents; that is, during the summer months, generally from June until the middle of September. It is always wet inxsummer and damp in the summer; they have a great deal of rain during August especially.

Gen'l. Sec'y Missions Buildings

Department of the Interior.

Bureau of Education.

ALASKA DIVISION.

Washington, D. C., April 4, 1901. 190

Rev. George F. McAfee,

Board of Home Missions,

#156 Fifth Avenue,

New York City, N. Y.

My dear Mr. McAfee:

Owing to the change which Congress has made in the educational funds, declining to give us a direct appropriation but changing the law so that we will secure 1/2 of the license money of Alaska, outside of incorporated towns, we are left in considerable doubt as to the amount of money we will have for use. At present there is none in sight, but we hope ultimately to get a larger sum than we have been receiving. We will be unable to make a decision until we have tried this new plan a year and learn the probabilities about the extent of the funds at our disposal. Consequently, this present season, we will be unable to purchase the Mission Buildings at Point Barrow, but trust we will be allowed to use them another year as hitherto.

Very truly yours,

Sheldon Jackson

General Agent of Education

in Alaska.

Dr. Spriggs summarizes his work at Barrow

C. L. THOMPSON

Pt. Barrow Alaska

July 15th 1901.

REC'D. J.D. S 1+P

My Dear Mrs. Pierson:

In Dr Marsh's absence you would doubtless like some report of the work & progress here at Pt. Barrow.

The year has been a busy - very busy one to us both, so much so that though alone we have in no way been lonesome or lonely. The Church, the school, the missionary work in the village here, and at Pt Barrow proper, the sick to care for, the deer herds & herders to direct, and a multitude of minor affairs, have all been all or more than we could do - yet we have done it - thanks be to Him who has given us the strength to do it!

I have held services on every Sabbath of the year since Dr Marsh started for the States. In the summer the attendance is usually small, and services have been

usually abandoned in middle summer, but this year I told the natives we would have service every Sabbath, and they have made an endeavor to attend, the smallest attendance being about 18 or 20 - that for one Sabbath so have felt fully repaid for my efforts to keep Sabbath service during the Summer.
In the winter our little building was more than crowded. Crowded in like bees in a hive — something like 225 can enter. Most of the year I have held two morning services one for men, the other for the women. And even then there was barely room enough. The evening service was not usually so crowded. This will show somewhat the interest taken here this past winter in matters religious
The services have necessarily to be elementary in character. - primary ethics & Christianity as given in the commandments, the Apostles Creed, the few questions in Catechism we have translated, and the Lords Prayer, together with some simple

Bible stories and lessons from them. Then too as the language difficulties decrease the possibilities for better work increase, and thus it is that during the past year I have been privileged to make plainer the way of salvation than has been possible heretofore. The people are naturally attentive, but I find that the more intelligibly one can talk, the more attentive even are they. One can not talk Greek for instance by using simply the nominative case of the noun, or the 3rd pers. sing of the verb. - and only these. So too with Eskimo, yet in the past we have been helpless to do more than this - and the vocabulary limited at that. I have labored hard in this direction, and feel that I have accomplished considerable. Every Sabbath's talks have cost me much previous study and work with a native. Besides I have translated the major portion of the first twelve chapters of St Matthews Gospel - and thus into fairly satisfactory Eskimo and enriched our vocabulary with over a

thousand new words, and many new syntactical usages.

More than indirectly this has had a pronounced result upon the Church. You may remember that when Dr. Marsh left here there were some 30 who wished to unite with the Church. Of these, this Spring, upon examination we found but eleven whom the session felt it would be justified in receiving into the Church. Now these 30 were considered as reasonably sure members last year, and were asked to wait owing to their previous allegiance to the "native preacher" (devil preacher). These were admitted at Eastertime. Besides these admitted ones there are 100 others who have of their own free will, said that they want to be Christians. After carefully considering the matter I decided that I would form them into a class, giving them particular instruction in the duties

and requirments of Christians — and putting them on a sort of probation till the coming winter when those who have been found consistent shall be received into membership. The last year before the "whalers" returned several of our members were guilty of drunkenness one of them an elder - and these facts shows me that one must go carefully - very carefully. The church membership therefore at the present time numbers 43. Of the 100 who have professed their desire to be Christians I am sure 40 or 50 per cent will be accepted. So that by the time this letter reaches you, our membership should be between 50 and 90 really trying to live rightly. The difficulty here is not in getting numbers added to the church but in getting consistent ones - those who truly are desirous of being Christians Sin has no great reality to them - it must exist, the missionary speaks so much of it (they think), - but the heinousness of it does not yet strongly appeal to them, nor the love of God, nor the personal Saviour.

If you ask a man why he 'believes' he will probably answer that he wants to go to heaven, as the chief reason for his belief. The hymns they seem to like best are those relating to heaven as "There's a land that is fairer than day" and "When he cometh when he cometh". I have translated a number of hymns during the past year. I found "Abide with me" to be susceptible of almost exact translation into (metrical(?) Eskimo, the hymn being almost identical in thought line for line with the English. Some fail to see much in it, while others particularly emphasized how good a hymn it was. The latter were those whom I consider the Christians of the place; and in this way I realized that there is progress in the lives of some, and that the Holy Spirit is doing His work in their hearts. And all things considered I feel that the results of my years work have been gratifying. Of course there

are dark phases of the work as well. Last Fall several members were drunk. One man in particular, a pious by name, to whom both Mr. Marsh and myself have shown many favors was very drunk, and the year before when an elder was found guilty of worse things yet for all he wants to do right - the spirit is willing the flesh is weak. Oh that this liquor curse were wiped out! It tears down in a few brief weeks all that we build up in one or several years. I have pleaded with the natives to not accept or buy liquor on the ships, they agree not to, but when the temptation comes they succumb. Some liquor was made once in the village the past winter. I think less devil-driving has been done the past winter than in any previous year, and this too in spite of many circumstances favorable for it, as abundant sickness and an influx of foreign peoples as inlanders &c who usually do not live here. The year has been made particularly hard for me because of so much sickness. This winter we had an epidemic of whooping cough, and as an Eskimo,

will not care for a patient as they should despite all precautionary advice. The consequence was that many complications ensued and deaths were frequent, we counted up over 65 children and babies the victims of whooping cough. At all hours of the day I have been called upon for medicine, and have attended to cases of sickness, in person, over a coast line of 35 miles.

In addition to the work here at this village (Ootkeavik) I have held weekly services for six months at Pt. Barrow proper, about 10 miles north of here. The people were much pleased to have so frequent and continued services, this being the first time they had had weekly services the entire winter. I allways found a warm welcome to what igloo I went — probably you think I needed it when sometimes the thermometer was between 60° & 70° below zero. Only in a few instances was I prevented from going to the Pt. and that by severe blizzards. A simple cold does not trouble one at all only when there is wind and snow then even a native does not care to travel.

Mrs. Spriggs has taken entire charge of the school, under my direction and supervision and has been most successful. Never was interest in school so great and genuine There was a total enrollment of 111, with an average for the entire 9 months of 41.

In order that the work could be done this arrangement was an absolute necessity I wrote Dr. Jackson about it, asking him to so arrange it, and place me under your care, and Mrs Spriggs under the Govt. The latter he informed me was done, but made no statement as to the former. There was not a line from you. What could I do? The work had to be done, and one person can not teach the school here and do the mission work as well, it is an impossibility if he is to preach to the people. So I felt I must turn my efforts solely to the mission work, which I have done. I have no other claim upon you but a moral one that I am aware of, but I trust that is sufficient

The year has now nearly ended, and we are anxiously waiting for the ship which brings our mail, and also for the return of Dr. and Mrs Marsh, strengthened and refreshed by their visit to the States.

As to contributions of whalebone bearskins &c to the Church. I have asked for none from the people, because they have had nothing to give. All the whalebone caught outside of the whaling station, would not net much over $100 if it would that, and bearskins have been few and high priced. I have felt that it would be wrong to endeavor to get any bone from them who haven't enough for the necessities of life.

My reindeer report I have forwarded to Dr Jackson.

Trusting this reach you safely

I remain

yours sincerely

Samuel R Spriggs.

COPY.

Barrow, Alaska,
October 24, 1905.

Rev. George F. McAfee, D. D.,
156 Fifth Ave., New York, N. Y.
My dear Dr. McAfee:-

Yours of March 18, 1905, reached me August 28th, and this reply, going out by the first overland mail, will not rach you till about March, 1906. This is the first opportunity I have had of sending mail since your letter was received. As you probably are aware, no ships have gone out from here since the supply ship came here on the evening of August 28th, on which ship your letter reached me. The supply ship, "Lauea Madsen," was caught in the ice and now is a wreck. One other ship has been reported wrecked in to the east of us, and whethere there are any more we do not as yet know. At any rate, there will be a shortage of provisions there, for so many of the ships wthat were caught were not provisioned any longer than to last them till December 1st. Such seems to be the penalty for venturing among the ice. There are now seventeen shipwrecked people We are living in the new school building, and the shipwrecked crew of the Laura Madsen are (part of them) living in the mission building, under the care of their captain - three sailors, a cook, the captain and his wife. The sailors have promised to help me next spring in moving the house. The stores of the,Laura Madsen were all saved, and with a little help and economy they can pull through the winter all right. Mrs. ~~Spriggs~~ Spriggs will have the companionship this winter of the captain's wife, and conversely.

Owing to the fact that the supply vessel reached here so late, and also to the fact that winter came on unusually early this year, I found it necessary to defer the moving of the building till spring. I judge from your letter that you did not quite understand why the second request came for material for the house. It was because, on the advice of the government carpenter, I realized that to tear the house apart and rebuild it would be to ruin the house so far as use in the Arctic was concerned. It was is built mostly

of redwood and that cannot be torn apart from its hailing without badly splitting it, even with judicious use of nail pullers. So I decided to move it entire, and for that purpose sent in a new request for timbers, etc. with which to do it. To tear it apart and move would make a much smaller house, because there would be so much waste.

Regarding the supplies left over. As I said in my letter last summer I will take off your hands anything that is left over. Of course, this does not refer to the tools, timbers, etc., but to the provisions, calicoes, ammunition, etc. which are not expended. I will send you an account of the expenses for your inspection. If the sailors help there should be considerable supplies left over. I trust the moving goes off well, the site which I have selected for it is well back from the beach, and there will be no danger of being crushed by the incoming ice or washed away by the dashing waves.

Our work is going on well, with good interest in our efforts. Nineteen have been taken into church membership since the first of April, 1904.

Thanking you for your kind letter of last March, I am,

Yours very sincerely,

S. R. Spriggs.

of redwood and that cannot be torn apart from its nailing; without badly splitting it, even with judicious use of nail pullers. So I decided to move it entire, and for that purpose sent in a new request for timbers, etc. with which to do it. To tear it apart and move would make a terrible job. Moreover there would be so much waste.

Regarding the supplies left over. As I said in my last some, or I will take off your hands anything that is left over. Of course, this does not refer to the tools, timbers, etc., but the provisions, medicine, ammunition, etc. which are not expended. I will send you an account of the expenses for your inspection. The sailors help there should be considerable supplies left over. I trust the moving goes off well, the site which I have selected for it is well back from the beach, and there will be no danger of being swashed by the incoming ice or washed away by the dashing waves.

Our work is going on well, with good interest in our efforts. Nineteen have been taken into church membership since the first of April, 1904.

Thanking you for your kind letter of last May, I am,

Yours very sincerely,

S. H. Spriggs.